

Christian Advocate

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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

Looking over the 2,000 persons who had come to hear him at a University of Minnesota student-faculty meeting, Billy Graham noted that many had come to see him out of curiosity. "I can always count on the department of psychology showing up in full force," he observed with a smile.

Protestant missionaries to Indian Americans are sharply divided on whether the peyote-using Native American Church should be recognized, tolerated, or openly opposed. A Colorado meeting of workers heard one delegate say, "Not by any stretch of the imagination can you say a member of the Native American Church is a Christian." He felt that the group should be seen as simply another religion, even though they do embrace some Christian ideas. Other workers advocated strong and open opposition to the group, because of the alleged deleterious effects from the drug peyote, a mescaline-bearing cactus which is consumed by worshipers during night-long ceremonies. The use of the drug produces a vision of beautiful colors and a sense of harmony with God, fellowman, and all of creation, according to persons who have interviewed users. The interstate shipment of peyote as a religious Sacrament is legal, since no evidence has been offered to show that peyote is harmful or habit-forming.

A more "liberal" policy on the church was voiced by the Rev. Peter John Powell, Indian Work Director of the Protestant Episcopal diocese of Chicago, who advised the workers to build on the culture of the Indians rather than try to destroy it.

The Kennedy administration was continuing to fight for its aid to education bill, despite a severe defeat in the House Rules Committee. That group, by an eight to seven vote, tabled the aid bill as well as measures which would have provided loans for construction of classrooms and laboratories in private and parochial schools, and loans to students in private colleges. The key figure in the committee vote was Rep. James Delaney

(D-N.Y.), a Roman Catholic, who shifted his vote to the conservative block, thus upsetting the normal administration majority in the committee. Two other liberal Democrats and Roman Catholic members of the Committee, Rep. Ray J. Madden (D-Ind.) and Rep. Thomas P. O'Neil (D-Mass.), both voted to report out the bills.

In what is probably the strongest action taken by a unit of one of the major denominations in the current separation of Church and State issue, the Texas Baptist Executive Board has voted to recommend to the state convention that Texas Baptist institutions stop borrowing money from the federal government. Included would be schools and hospitals. Board members warned Texas Baptists that they must assume a moral obligation to make up losses their institutions would sustain through cutting off government long term, low interest loans.

The Soviet Union is distributing a textbook on scientific atheism, designed to criticize "religion-based morals" and eradicate "religious beliefs and superstitions wherever they exist." The book, printed in many languages, includes sections on the scientific approach to religion and atheism, the origins and development of religion, and the history of atheism in the U.S.S.R. It outlines future programs for "educating the generations in Communist, materialistic morals until every citizen is permeated with an atheistic outlook on life and the world." Meanwhile, in U.S. churches, adult Sunday school literature is studied only casually....

Research analyzing voting patterns in the national and state election continues. Dr. Bruce R. Andrews, Dickinson College political scientist, concludes in his study of the "Catholic" vote, that the Catholic voter is more inclined to be influenced by his ethnic background than by his religious affiliation. Confusion results, he concludes, in mistaking voting along ethnic lines for voting along religious lines. "Ethnic affiliation, more than religious affiliation or socio-economic status, seemed to be the most clearly associated with significant voting fluctuations from one year to the next," he reports.

the cover

Among the minister's many responsibilities, face-to-face counseling absorbs considerable time and energy. The load is always greater than one man can carry. One way of meeting this problem is the combined efforts of many ministers, drawing additional help from professional persons. On page 9, you'll find how one group of ministers are dealing with this in a creative way.—ADVOCATE photo.

COMMENT

Preaching With a Purpose

THE PROCLAMATION of the Christian message is fundamental to the preacher's task. The conscientious preacher shares with the Apostle Paul the same compulsion: "Woe is me if I preach not the Word." Nothing should crowd ahead of the task of sermon preparation, so primary is it to everything else that rounds out his work. The actual delivery of the sermon is the focal point around which all else revolves.

Only a preacher knows the exhilaration experienced when he has delivered what he knows is the word for the day and his people. Again, nothing equals the feeling of despair a preacher knows when he fails to deliver the right word in the right way.

But the real test of the sermon is not measured by the number of compliments registered with the preacher at the exit following the benediction. The ultimate test is the degree of change the delivered message helps to bring about in the lives of the hearers.

Preaching which reflects only the point of view of the hearers is not likely to initiate change. Rather it tends to reinforce an immature point of view, oftentimes sadly in need of being challenged. Thus, preaching which might be an important medium through which the Holy Spirit could move creatively in a human soul sometimes becomes a hindrance rather than a stimulus to spiritual growth.

Preaching as a means of effecting creative change in personal living is greatly needed in this generation. More people are hearing deliverances from Christian pulpits today than ever before, but the evidence available indicates the amount of creative change taking place in individuals is not commensurate with the volume of preaching.

Dr. Herman L. Turner, who recently retired as moderator of the United Presbyterian Church in the U.S.A., succinctly suggested the heart of the matter to that denomination's General Assembly by saying, "The mortal weapon against Communism will be the simple deeds and everyday actions of those who live the Christian life. . . . The presentation of Christ, particularly in foreign lands, must not be degraded to the level of blatant propaganda. It must be demonstrated by a life of deep conviction and sincerity," by professors of the Christian faith.

This gives real purpose, a magnificent motivation for Christian preaching. Lives are to be changed, remade, redirected. Other forces are at work which would change lives otherwise. The Christian preacher has the greatest challenge of all: witnessing from the pulpit in such a way that God through his spirit can use the witness to work the most creative change of all, Christian discipleship.

The Christian and Reality

THE NEW YORK newspaper ad urging young families to choose a certain cemetery "because it doesn't look like a cemetery" further illustrates the mad dash away from reality so apparent in our day.

And since the ad deals with cemeteries, we are reminded that ministers are in danger of running away from reality

when called upon to deal with death. Too often our funeral services, our pastoral ministry to the bereaved, and our general attitude toward death reflect the underlying theme, "he is not dead, he is just away."

Here writer Ernest Hemingway has come nearer the Christian notion of death than many Christians who prefer to talk all around the subject of death rather than face it. Hemingway—whose own death occurred this summer—felt that death is man's greatest challenge. His novels reveal a deep concern that man meet death with dignity.

Hemingway found meaning for life in the way in which he dealt with reality as it confronted him. Clean lines, precision, appropriate action, all rated high in his scale of values. His writing was crisp; his thinking never fuzzy. This is due, in part, to his insistence that reality be faced as reality. He would never have wanted to be buried in a cemetery that labored hard to be something other than what it actually was.

When one reads the New Testament with his mind on death, he is struck by two companion themes, the first of which coincides with Hemingway's standard, namely, the confrontation of death in all its harsh and stark reality. Death to the New Testament community was death, not a gentle departure of a disembodied spirit to some quiet resting place. Witness, for example, the story of Lazarus, and the telling of the death of Jesus himself.

But there is a second theme in the New Testament concerning death, and that is the joyful awareness that God himself is present in and underlies this and all reality. When Paul speaks of victory, he spoke with a confidence and hope that rested finally in the God who provides eternal purpose and meaning for all life because he takes all reality into himself. This was vividly impressed upon the mind of the early church through those historical moments we call Good Friday and Easter.

Clearly, when we avoid the reality of death, we are avoiding the need for One who is victorious over death. Indeed, it may well be that one finds meaning in the Christ event to that degree to which he is able to face reality.

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OPEN Forum

LETTERS TO THE EDITORS

Needed: Courageous Word

EDITORS: Your editorial *The Critic Must Understand* [June 8, p. 3] seems a bit unMethodistic and rather an apology for the low standards of sex life prevailing in so many Hollywood movies. You seem to berate the many Protestant and Catholic leaders who, sensitive to the serious moral decline of our age, have attacked these productions as tending to teach, especially the young, this unchristian standard of sex life. . . .

Some of these movie productions are supposed to portray the inner psychological conflicts in people, but the Bible portrays it more profoundly and always with an eye, not of approval of evil, but with an eye to Christ and salvation through divine grace. (Gal. 5:18-24.)

Your statement "To engage in loud, self-righteous, condemnation of our cultural art forms is to suggest a fear that our message is not relevant to the questions the artists raise," makes one wonder whether you are more interested in preserving and defending such art forms, no matter how rotten, than in bringing to bear the hard truths of the Gospel which demand repentance both from those without the fold of the church and its influence, and those of us within the fold of its influence.

I do not feel that the clear voice of the Christian conscience expressed by such men as Dan Poling and many other leaders including our own, can fairly be characterized as loud and self-righteous. It is becoming the custom for one group of church leaders to criticize any attempt to hold up the Gospel virtues as "moralistic" and "self-righteous" when what is called for is a strong courageous word for basic decencies.

WESLEY M. FRANK

Methodist Church
Harris, Iowa

EDITORS: I write to voice my disagreement with your editorial comment *The Critic Must Understand* [June 8, p. 3].

Perhaps you represent wisdom and it may die with you when you seek to set yourselves up as authorities on the true meaning of culture. But criticism of the Oscar awards was not confined to "the moralistic shallowness" of "Protestant spokesmen tending to ride a 'pietistic' band wagon." One needs only to

pick up almost any magazine (secular ones) and read the reviews and see that art was not so much portrayed as it was betrayed by the playwrights in order to have a larger audience and greater box office receipts. . . .

I doubt that these "powerful sermons against sin" have had much effect upon the religious culture of our day. And it is my conviction that art itself has a responsibility to make a contribution to the whole of life. Why cater so much to the bestial, the filthy, the obscene side of life?

You condemn "moralistic shallowness" and yet you fall into the same trap when you say with moralistic piety, "God's word is sufficient for every generation and can revitalize every culture." Then pray tell me why the thousands are turning to such shows as *The Virgin Spring*, *The Apartment*, *Elmer Gantry*, and dozens of others for their Gospel rather than to the place where God's word is held up and exalted?

R. C. MYERS

Starkville, Miss.

Photog Problem

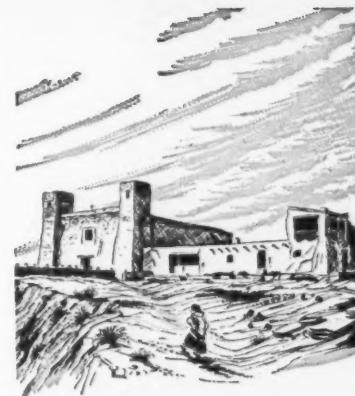
EDITORS: I, too, have had the experience of having amateur photographers [See *Open Forum*, May 25, p. 4] set off flash bulbs during the ceremony when the professional photographer had refrained on request. In fact, an amateur photographer's flash bulb exploded with a loud "opo" just as the groom kissed his bride—much to the amusement of most people present, but to the indignation of the bride, for the amateur was not even an invited guest.

Thereafter, I solved the problem this way. I asked the ushers to inform any who brought cameras that they were requested not to take pictures until after the recessional had begun, and the couple was leaving the chancel. It has worked thus far.

MARCIUS E. TABER
Centenary Methodist Church
Pentwater, Mich.

Buried Bishops

EDITORS: Regarding *Where the Bishops Are Buried* [May 25, p. 8], may I add that three bishops are buried in Louisville, Ky. They are Henry Biddleman Bascom, Hubbard Hyde Kavanaugh, and



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HOW DO MINISTERS SEND THEIR CHILDREN TO COLLEGE?

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William Thomas Watkins. Bishop Urban Valentine Williams Darlington is buried in Frankfort, Ky., the state capital.

HARRY R. SHORT

Librarian
Louisville Conference Historical Society
Louisville, Ky.

Great Service

EDITORS: Bishop Alton has rendered the whole of Methodism a great service in raising the question in his article *What Makes an Institution Church Related?* [May 25, p. 9].

We need to remember John Wesley in the early days of our church had to keep writing our rules and regulations for his societies and infant institutions to keep them adequately governed and their services efficiently rendered in keeping with the spiritual movement of Methodism, and even then all did not go as he believed the Holy Spirit desired.

Is it too much to believe the next General Conference of The Methodist Church has some important work under the guidance of God, to spell out some rules and regulations in guiding our church-related institutions?

WALTER C. EYSTER
North Methodist Church
Columbus, Ohio

Obvious Omission

EDITORS: I read with anticipation Albert C. Hoover's amusing collation of names of Methodist preachers [*Names in Methodism*, June 8, p. 13]. Understandably I was cut to the core to find that his Protestantism led him to omit (perhaps repress is better) my own name. I had hoped for better things from our enlightened, ecumenical-minded church. Apparently Mr. Hoover shares the sentiments expressed in the following limerick:

Though his sermons mayhap be a feast,
And his pants at least passably creased,
Still I think it a smirch
On The Methodist Church
That a pulpit is filled by a Priest.

JOHN F. PRIEST
Ohio Wesleyan University
Delaware, Ohio

EDITORS: Albert C. Hoover's *Names in Methodism* [June 8, p. 13] was quite enjoyable. He would be interested to note that there are several Priest's in Methodism. My first student congregation, at Ellis, Ill., had a Priest in the pulpit, followed by a Parson (Jack). Also in the conference was a Christian (Jack). All in all, it was quite a pious brotherhood!

EUGENE L. PRIEST
The Methodist Community Church
Maple Heights, Ohio

The Answer

EDITORS: Thank you for your article *Total Abstinence: Essential for Board Members?* [June 22, p. 12]. It was thought provoking. Its argument is based upon a sound approach to all vital Christian concerns. Romans 14 is a wonderful guide for our interpersonal relations. But I would certainly hope that those who took the time to read this article went on to read the *Comment* that followed *Church Law: A Part of Social Strategy* [p. 13]. It is my opinion that herein lies the answer to our church's witness on this and other vital social issues.

JACK E. MILLER

Methodist Church
Wharton, Ohio

Doubt Accuracy

EDITORS: Rev. Lynn D. Garth states in *Open Forum* [June 8, p. 15]: "Several annual conferences considered and some passed memorials to the General Conference requesting that Protestants and Other Americans United for Separation of Church and State be denied any official Methodist sanction or money."

I doubt very much the accuracy of this statement. I was present at both the 1956 and 1960 General Conferences and examined carefully all the memorials relating to POAU. There were none of the type described by Mr. Garth. I have since called members of the Commission on the State of the Church which handled these memorials. They could recall none of the type described by Mr. Garth.

There were, of course, quite a number of memorials which recommended recognition, commendation, and financial support for POAU. The significant and decisive action of the General Conference was that which did recognize and commend POAU. Several conferences do now provide support for POAU in their annual budgets.

C. STANLEY LOWELL
Protestants and Other Americans United
Washington 6, D.C.

A Prize to Be Sought

EDITORS: In regard to the letters concerning the five-year rule [*Open Forum*, June 8, p. 14], I turned to Luccock's *The Story of Methodism* to refresh my memory and sure enough, Wesley's definition of a Methodist Society was: "A company of men having the form and seeking the power of godliness, united in order to pray together, to receive the work of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation." When one or the other of the participants ends such a relationship, they cease to remain in the family.

We find often that Wesley kept mem-

bership an elusive thing and the idea was carried over to the New World, to the extent that Bishop William McKendree was "twice a member of a Methodist class, and twice allowed to go his own way, before he was finally admitted to the membership of the Methodist Church." Even today, you don't have to go back too far in the church records to find "probationer" on membership rolls.

If we are to recapture the meaning of church affiliation, then we who are engaged in positions of leadership and responsibility must lose our enamourment of statistics, and seek to return church membership to a privileged status, a prize to be sought. We must be interested in our "china egg" brethren, but not to the extent that we cheapen the meaning of belonging to the church.

STEPHEN G. JOHNSON
Wray Memorial Methodist Church
Hopkins, Mo.

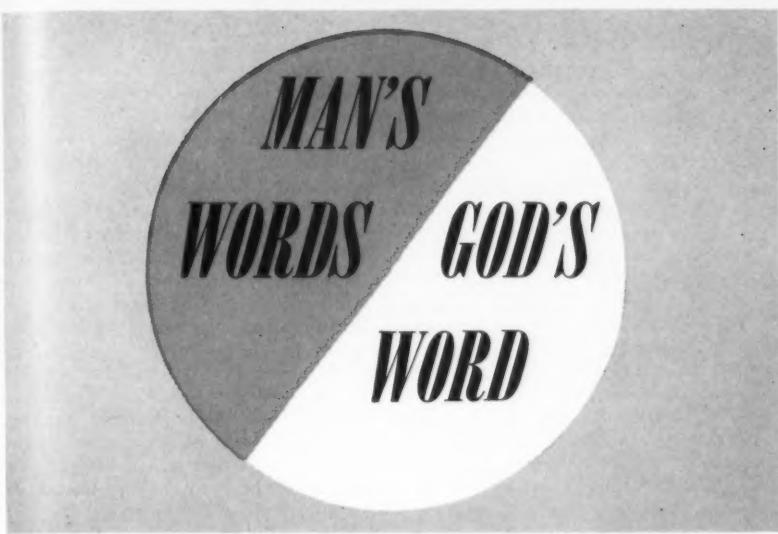
The Best Democracy

EDITORS: H. C. Wilkinson states some opinions of supposed authorities on the relationship between Christianity and the United States government [*The Alternative Is Secularism*, June 8, p. 11]. However, he never seems to deal with the underlying disagreements against his arguments. He whiskers away all the hard-pressed points of opposition *nolo contendere*. It seems to me that the surest way to defeat a vital Christianity would be to make it a universal, officially acclaimed institution. This would tend to make it apostate instead of apostolic. As he has done before, he argues from the particular to the whole—personal ambivalences justify political ambivalences. Our problem is not to save the religious symbols that have become attached to education and politics. Our problem is to build a genuine Christianity.

He never presents the supposed Christian foundation upon which the United States government rests. He only refers to national holidays, emotive words, and ostentatious practices. I wonder what are the exclusively "Christian presuppositions" of the early founders to which the author refers. Did these emerge from traditional Christian theology? Did they emerge out of the thought of that day? Could these "Christian presuppositions" be the children of deism, positivism, or the new nationalism?

I believe that we should take care to keep a realistic separation of Christianity and democracy. The best kind of Christianity maintains its calling by concentrating upon the essentials of the faith as applied to the present ethical situation—transforming the world and not being conformed to outmoded forms. The best kind of democracy is that which looks above the interests of one particular religious group and respects the rights of all.

DONALD L. STONE, JR.
Collinsville, Tex.



*The preacher speaks in
an aura of expectancy.*

By ROBERT C. HOWE

THE PLACE of the sermon in Protestant Christian worship is central and climactic. We may personally delight in this, as successful preachers and their listeners do, or we may despair of it, as other clergy and their parishioners do. But nothing changes the fact that the central and climactic moment of Protestant worship is the sermon.

Forty years ago Karl Barth sketched the Sunday situation: "On Sunday morning when the bells ring to call the congregation and minister to church, there is in the air an expectancy that something great, crucial, and even momentous is to happen. . . .

"Here in Christian worship is an ancient and venerable institution. Here are people who, impelled by a strange instinct or will, stream toward this building, where they seek—what? . . . Do they really know at all why they are here? In any case here they are and their being here points to the event that is expected. . . .

"And here, above all, is a man upon whom the expectation of the apparently imminent event seems to rest in a special way. He will enter the pulpit and—here is daring—preach; that is, he will add to what has been read from the Bible something from his own head and heart. . . . God is present. The whole situation witnesses, cries, simply shouts of it, even when in minister or people there arises questioning, wretchedness, or despair."

God is present! This is the ever recurring miracle of Christian worship. How is God present? God is present in his living Word in the congregation.

Robert C. Howe is senior minister of the Baldwin Community Methodist Church in Pittsburgh, Pennsylvania.

God speak through the words of this particular sermon? The worshipers wait to see. And he who preaches that sermon cups it in his hand and gently blows the breath of his own Spirit on it, awesomely waiting to see if the spark of the Holy Spirit from his own heart will ignite this creation of his mind and soul so that it will burst into a leaping flame of faith to excite and warm the congregation and to be a light to their feet on the pathway of their lives.

"The preaching of the Gospel," says Carl Michalson, "is the telling of a story of God's turning to man in Jesus of Nazareth." Quite! But hidden in the simplicity of that phrase, "turning to man," is the imaginative, disciplined, sweating, joyous job of translating what it means to say, "God has turned to man in Jesus Christ" to this particular man under these particular conditions of historical adjustment. In the wisdom of the Church it is the pastor who sermonizes, because without the warmth of the pastor's intimacy with the human heart, the preacher's Gospel would come out a cold abstraction from calculating lips.

Michalson reminds us that Tennessee Williams uses the stage device of having a character pick up and examine a common object that has always been in sight of the other characters, but which they never noticed. "Immediately thereafter the other character goes to the object and inspects it as if for the first time." Exactly! The preacher focuses the attention of the Gospel on the most at-hand objects of life which men have never particularly noticed, but because of the Gospel, men are now prompted to pick up and examine as if looking at life for the first time.

ONLY IF the preacher has lived with, and looked at, and felt of the common objects of the particular room in which that old man in the third pew or that young woman in the balcony live out their lives, only then can he hope to bring into encounter what "God turning to man in Christ" means for those who lift expectant faces toward him from the third pew or from the balcony.

The sermon is bound within its place in worship by the boundary of the present. The sermon may repeat an ancient story, but it had better make clear the story's contemporary point. It can speak eloquently of a holy event in history, but not unless the telling makes today's events holy. It may expound profoundly God's yesterday-miracles, but only to excite expectation of God's today-miracles. This is the humility of preaching. The sermon is limited to the life that is now being lived by the congregation to whom it is spoken. Its purpose is to present the power of God in the heart of the preacher when he speaks it. The only thing more dead than yesterday's news is yesterday's "good news."

The Church and the Law

F. MURRAY BENSON
Attorney at Law

This is a column of digests of religious court cases and decisions. Because of space limitations facts and decisions are simplified. Please refer to the case record for details.—Eds.

THE CASE: In 1917 a woman died and willed her property to her husband for life and then "unto Charity connected with the Methodist Episcopal Church of the U.S." In 1925 the husband deeded some of the property away, and the church sued to annul the deeds. The lower court dismissed the suit.

Decision: The higher court affirmed. It said that under the state law at that time, the church could not hold title to the property. Also, there were many church-affiliated charities, and the will was so vague that it could not be known which were to benefit.

[METHODIST EPISCOPAL CHURCH OF USA v. WALTERS, Dist. Ct. W.D. Mo., 50 F 2d 416 (1928)].

THE CASE: Plaintiffs, members of the Church of Christ in Eldora, Iowa, whose names had been removed from the membership rolls, sued to be restored to membership. They also asked that articles of incorporation of the church, under which such removal was attempted, be declared invalid. The amended articles, executed and acknowledged by the trustees, were filed with the secretary of state four or five days before they were approved and adopted by the congregation, as opposed to the legal requirement that the congregation approve the amendment before it is filed with the secretary of state. The lower court favored the plaintiffs.

Decision: The higher court affirmed the decision restoring plaintiffs to membership and canceling the proposed amendment to the articles of incorporation. The court said that since the amended articles had no legal existence when approved by the secretary of state, the proceedings and acts taken thereunder were without legal authority.

[RAGSDALL v. CHURCH OF CHRIST IN ELDORA, IOWA, 55 NW 2d. 539 (1953)].

Why is it that inevitably the great preachers are the creators of fresh phrases? Because each moment of life is new, the men who can match the newness of the moment with a newness of expression for the old Gospel touches life at its quivering point.

This limitation to the present, however, is also the sermon's power. Worship makes man aware of the miracle that God is present now. That he was present to our father Abraham and that he will be present to a grandchild soaring through space, is interesting to us, but not decisive for us. It is the present presence of God that is decisive because it calls for a decision, a "yes" or a "no," a curse or an amen, an acceptance or a rebellion, a yielding or a resistance. In short, the urgency of the sermon is the urgency of life that cannot wait for deliberation, orientation, calculation. The urgency of the Kingdom cannot wait—not even for the season when the figs naturally mature. This is how serious the ultimate decisions of life are: They must be made now.

But we must be careful to be clear: The sermon does not call for a decision. The sermon simply proclaims the Gospel—tells the story of what God has done and is doing now because he loves men. There is a decision called for—not by the sermon but by the Gospel the sermon proclaims. This is one of the wisest provisions God ever instituted in the Church. For if the sermon were to call for the decision, then the decisions called for would be those the preacher wanted according to his special pleading of prejudices, his principles, and his politics. Thus the congregation would go home more demoniacally possessed than when they came—their minds filled with denominational programs of good works that would be sure to tempt them out of their justification by faith through grace.,

Therefore, with rare exception, the only sermon worth a place in Christian worship is a sermon which proclaims the Gospel of Jesus Christ, and not one which merely tries to instruct or inform or quiet nerves or show how clever or cute the preacher can be. Lectures belong in the educational building; proclamation belongs in the pulpit. It is the proclaimed Gospel that calls for the decision of faith—the decision, as Tillich has phrased it, to accept our acceptance from God though we know we are unacceptable.

The sermon is the instrument of God's living, loving word. Yet, better than an "instrument," the sermon is (to use Henry Sloane Coffin's phrase) the monstrance of the Gospel. The monstrance is "the vessel in which the host (the present living body of Christ) is exposed for veneration." The sermon then is the vessel in which the sacramental word is delivered to the congrega-

tion for its awe, for its obedience, and for its love.

When the sermon does that—exposes the living Christ to the congregation—then its place in the worship is secured and the worship is complete.

This implies something about the word-style of a sermon. If a contemporary sermon is going to match the ancient language of the liturgy it must be imagery language—language that draws pictures on the mind, imaginative words that bring the heart to life with breathing, pulsing scenes. "I see what you mean!" is no compliment; it is faith come alive! The language of the law court, the debator's platform, science laboratory, or theological textbook is alien to the pulpit. The preacher persuades like a poet, not an attorney; he describes life like a painter, not a mathematician; he pleads with a song, not with a diagram. He opens men's eyes that they may see the love and glory of God. Only the language of "seeing" can open the eyes of men.

The sermon is the monstrance of the Gospel. The monstrance is the vessel in which the living Christ is "shown" to the people, and yet, what audacious fellow would dare to handle so awesome and ultimate a matter?

"What are you doing, you man, with the Word of God upon your lips? Who made you a mediator between God and man? How do you dare to stand up with brazenness, and each Sunday do what Moses, Isaiah, Jeremiah, and Jonah begged God not to ask of them because they understood the ultimate judgment of it." We are worthy of being listened to only as we are aware of our unworthiness to preach. "Even as we live by faith so also we preach by faith—that He hath made us preachers, not we ourselves; that we who are the sheepards are also the sheep of his pasture."

Therefore every sermon is offered as our oblation—our unworthy, inadequate offering to God for use as his will sees fit. We would do well then to listen to Dr. Coffin: "Let the preacher begin with an oblation. Everything remains secondary to the oblation to God of a sermon through which he, the Father of our Lord, Jesus Christ, can congenially speak and reveal himself movingly to his sons and daughters. Let the preacher ask himself: Is this message appropriate for God in Christ? Is it after His heart in conformity with His mind, an utterance of His conscience who is the well-spring of eternal righteousness?"

When the answer is, "Yes, Lord," that sermon does not of itself "have" its place in worship, but is rather "given" its place in the worship by the Holy Spirit.

Therefore, with great boldness let us: "take thou authority as an elder in the church to preach the Word of God in the congregation."

Co-operative Counseling in Cleveland

By DALE R. KLINE

*A united effort to improve
the local parish pastoral-care program.*

THE MOVEMENT toward health, for many distressed persons, is made possible through personal conversation about problems and feelings with an understanding and mature person. Basically, this is what counseling is all about. Most of the techniques we devise to cope with personal dilemmas boil down to meaningful conversation. Biblically, the personal and life-redeeming conversations of Jesus emphasize the validity of this approach to personal difficulty. His conversations with the woman caught in adultery, the rich young ruler, the woman at the well, and Zacchaeus, underline the new health which it is possible to create in personal counsel.

More and more ministers are devoting time to individual conversations with the distressed. But all are aware that more should be done to provide help for those persons who turn to the church for assistance. One answer to supplementing the local minister's counseling work is a co-operative counseling center, in which the resources of many churches are pooled to achieve what would be impossible for the staff of an individual church.

One such project is the Cleveland Counseling Center of The Methodist Church, in which I am a counselor. Here, 52 Methodist churches of the Cleveland District sponsor a co-operative counseling center. The work is further undergirded by our denomination's Area Committee on Pastoral Care, St. Luke's Hospital, and the First Methodist Church of Cleveland, in whose facilities the Center is located. The Cleveland Counseling Center is serving as a pilot experiment, looking forward to the establishment of similar centers throughout the state in the near future.

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are persons possessing specialized skills in the fields of medicine, psychiatry, psychology, social work, alcoholism, maternity problems, and law.

The consultant serves the Counseling Center and the counselees in three ways. First, he is available for direct advice to any counselor about the case of any counselee. The counselors are encouraged to contact the consultants about any problems relative to their field of specialization. For instance, if it were necessary to check some legal question relative to a case, which would not require a lengthy interview direct with a lawyer, the counselor could telephone the lawyer-consultant, even during the counseling session and obtain a quick answer to the question.

Second, for more complex advice involving say, the skills of several consultants, there is a monthly staff meeting of counselors and consultants at which time questions can be asked, or a case presentation can be made to secure multiple opinions from the other counselors as well as the specialized consultants. Third, the consultants are a source, though not the only source, for direct referral of the counselee by the counselor. On referrals of this kind, the counselee arranges directly with the consultant as to times and fees, which are usually at the normal rate. Most of our consultants employ a graduated system of charges according to income. The average charge for the initial interview, which determines to what extent future services of the consultant will be needed, is usually about \$5.

The administrative group of the Counseling Center is the Advisory Board. On its shoulders falls the direct responsibility for the operation of the Center, including policy, fund raising, publicity, providing facilities, arranging informational programs for the staff, and securing of personnel. This administrative group seeks to free the therapeutic group from any operational anxiety. The Rev. Warren W. Bentzinger, Methodist chaplain of St. Luke's Hospital, is chairman of this group as well as director of the Center.

Initial financing of the Cleveland Counseling Center has been provided through the combined efforts of the denominational committee on pastoral care, the Methodist Union of Cleveland, representing all Cleveland churches, and the First Methodist Church, which is the host church. Counselees are not directly charged, though contributions may be received from them.

The Cleveland Counseling Center is still in its infancy. The beginning, along with the example of similar counseling centers, particularly those under Methodist auspices in Indiana, would seem to indicate a great future for these attempts to aid the pastor who sincerely wants to aid his people.

How One Church Studied to Survive

*A farm community
decides the time has come for action.*

A BOY IN OUR town was showing two visitors around our business district. "What's this?" asked one of the visitors.

"The old post office" answered the host.

"What's it going to be?" asked the visitor.

After a short pause the host said, "Nothing, I guess."

The spirit of this conversation has been repeated many times throughout my state.

"What's going to happen to our town? Farming costs so much, I can't afford to stay on the farm."

"Look at the places where the farms once were; the people are moving away."

A few months ago our church cabinet (composed of commission chairmen, lay leader, and the presidents of trustees, Woman's Society, and Methodist Youth) met with me for a day's planning to discuss the whole situation. What should the church be doing and how can it best do it?

In order to avoid interruption—and also to give this initial meeting higher status—we went to a church some 60 miles from home. We talked all day. Even though we had not discussed all we had hoped to, we knew two things as we prepared to return home: (1) This must be only the first of several such meetings, and (2) action should follow the discussions.

It was not long until the first action came.

In preparing the planning meeting I had made a study of the Sunday-school and church attendance for a quarter. This survey showed that Sunday-school attendance was way down. We had good attendance up through the high school classes, nothing between the 20 to 30 age groups, a good class of young adults, and then a giant gap between the ages

The minister who submitted this statement serves in a rural community in a Midwestern state. We have asked Dr. Earl Brewer to evaluate the manner in which this particular social problem was handled by a local church. His comment follows the article. Ministers are invited to send us similar case studies for evaluation and analysis. The names of authors will be withheld for obvious reasons.

—THE EDITORS.

of 50 and 75. That meant we had nothing at all in two important areas!

From another study we knew the gap in the higher age bracket was because the church had failed to provide Sunday school opportunities for them (this has since been partially corrected). As for the group between 20 and 30: They simply were not living in our community. Members who would ordinarily be in this age group had not returned from college; they had married and moved away; they were working and living in other towns.

It became obvious that our church would have to be interested and show its interest in this problem if it was to survive and be able to serve its people as they needed to be served.

With the support of our church lay leader and the chairman of the Commission on Stewardship and Finance, I suggested that we sponsor an agricultural conference for our area to deal with some of the most important questions our people were asking.

The questions of primary interest, in this particular field, seem to center around three areas:

- What about farm leases? What should be in them?

- Since there must be capital to work under these leases, what about sources and proper use of credit?

- What can the church say in a changing rural society?

We contacted the state university and found we could have a program dealing with these questions as a part of the extension service of the college of agriculture. The meeting was planned and eagerly anticipated.

The idea that a local church would deal with such problems caught the fancy of the news media. Daily newspapers in two cities gave us a total coverage of more than half a page. One assigned a reporter to cover the actual meeting. A radio station offered us 15 minutes to discuss the program and the issues involved.

The program went well, and 70 persons from 11 different towns attended. Most of them indicated that they not only found the day's program helpful, but would want to attend a similar meeting next year.

Harsh answers were given to hard questions. One speaker said it is sinful to be inefficient; another said no person has a right to be farmer; another comment was that the time is past when "one could be a farmer after having failed at everything else. If anything, the opposite is now true." A fourth said a church must not be concerned only about itself, but about the entire population.

This isn't a story that tells of all the questions being answered in the over-all picture. There will still be people leaving the farms, but we feel the big thing is that, at last, our church has taken the open position that it is interested in all the people and their problems. A great many questions remain, individuals will have to make important decisions, but they will know their church is available for help.

COMMENTS . . .

*Earl D. C. Brewer,
Professor of Sociology and Religion,
Candler School of Theology, Emory
University, Atlanta, Ga.*

AT FIRST BLUSH this case of Christian social action may seem no more than a timid half step into a common-

place country condition. But let's look into it.

"A social problem is what people think is a social problem" is one way of putting it. Under this definition this case qualifies, since questions were "being asked, throughout this part of the state," about the "farm problem." This is a whole

cluster of socio-economic strains and stresses. The principal focus here was upon the unattractive and uneconomic uses of man and land. The result was the migration of rural farm people, leaving behind them ghost towns and "institutional deserts."

While many will gossip and grumble,

only a few will try to do anything about problem situations. What was the motivation for involvement in social action in this case? Putting it crudely, someone asked the question, "What's it doing to us?" or "What's in it for us?" "Us" here refers to the church. Action was sparked by a desire to save the church, but it quickly spread to a show of "interest in this problem." Perhaps "self-interest" is a necessary ingredient in social action, but it need not remain parochial and untouched by Christian altruism.

After getting stirred up, the first step is to find out the facts in the situation. Questions were raised about the Sunday school and church attendance by ages and the comparisons with the community population. Though limited in scope, such study was sufficient to launch an agricultural conference for further study and action. In the conference experts from various fields were brought

together to discuss the problem. The meeting was well attended, and there was enough interest to plan for another next year.

The church leaders in this case understood that this was only the beginning, that all the questions had not been answered. Indeed, this story can be considered only a prelude to significant social action. This may be as far as most churches can go under the prevailing doctrine of "salvation" by meetings.

Yet the farm problem as it impinges upon local communities can be dealt with along a broader front. While it is true that "individuals will have to make important decisions," social and economic forces and agencies can operate to provide realistic and viable alternatives for choice. Rural development programs, industrial potential, moves toward more economic farm units and tenure arrangements, vocational training and retraining of those moving off the farm—these are

parts of the usable strategies of social action in cases like these. Naturally, the precise steps would depend on the specific situation.

The involvement of the church goes beyond stimulating interest and initiating community action. The local church has a continuing spiritual mission to those remaining in the community. If it becomes too small to be self-supporting, it should become part of an enlarged charge or receive support from the whole Church. The program of the church in these rural "sending" communities should be linked with that in the "receiving" communities, often the inner city areas, to provide a continuing ministry to today's mobile population.

Finally, the fact that it was considered "news" to have a local church show some Christian social concern about one of the major problems of our time is a sad commentary upon the state of the social witness of The Methodist Church.



Dr. Joseph B. Webb is chairman of the Southern Transvaal District, of the Methodist Church of South Africa. A life-time resident of South Africa, he writes this article to bring our readers up to date on the events described in our Special Report Blueprint for Apartheid (See issue for December 22, 1960).

EVENTS in South Africa have moved swiftly since December. There is no doubt that the government of South Africa is in a tight spot. In spite of the fact that Dr. Verwoerd, the prime minister, was given a hero's welcome back from attending the Commonwealth Prime Ministers' Conference in London in March, his mission must be written off as a dismal and tragic failure. How else can we characterize the fact that he went with the declared purpose of seeking continuing membership for South Africa, as a Republic, in the Commonwealth, and came away with his country about to leave that body? The reaction in this country to its exclusion from the "club," as it is called, is on the whole very unfavorable.

The climate of Nationalist and Afrikaner thinking is strongly isolationist. It is not at home with anything that

is considered un-South African. This is a genuine feeling of uncomfortableness, fomented, of course, in the case of Great Britain, with a deep grudge against her for what happened in this country at the turn of the century. I sensed something of the same sort in the mind of some Southerners in the States against the "Yankee."

But this is not the only blow that the government has suffered recently. The verdict in the treason trial case that has come to an end after four years, which has gone in favor of those arrested, must be regarded as a serious reverse for the government, particularly as it was based upon fact and not legal technicalities, which rules out any appeal.

The word "apartheid," which has hitherto been used with pride and a dogged defiance by its proponents, is now being quietly dropped. The govern-

ment-sponsored radio system has been instructed not to use the word. It is being replaced by the more positive concept of "separate development," but it means the same thing in practice. And the outworkings of apartheid have caused grave misgivings in the minds of many of the finest Afrikaans thinkers, writers, and theologians, which is notably pin-pointed by a significant symposium, entitled *Delayed Action*, recently published as from the pen of 11 eminent clergymen. This book has created a furor in certain circles within the Dutch Reformed Churches. Some see it as another crack in the hitherto granite-like façade of the accepted policy of apartheid.

Meantime, also, the recent consultations between representatives of the World Council of Churches and the member churches in South Africa have become a *cause célèbre*. The findings of these consultations, reached on an 80 percent majority vote, if applied, would cause the whole structure of apartheid to collapse. The immediate reaction to this is that all three branches of what is loosely called the Dutch Reformed Church have withdrawn from the World Council and will send no delegates to New Delhi.

Meantime, also, the face of the Continent of Africa grows blacker and blacker. Ghana, Nigeria, French Guinea, Congo, and very soon, Kenya and Tanganyika, with the Federation in the balance, trouble in Angola, and ourselves sitting on a keg of powder—no wonder Dr. Verwoerd is a harassed and tired man. No wonder alternative policy proposals are springing up all over the place. The near future may see some surprising developments in this direction.

Classroom study needs to be supplemented by classroom involvement.

By GENE HOLDREDGE

I ENTERED KINDERGARTEN

I ENTERED kindergarten at 40—not as a teacher but as a learner! Why should a 40-year-old minister and college professor do such a thing? I wanted to learn how the church works with small children. So for one quarter I attended kindergarten class every Monday morning.

I learned much and yet I learned almost nothing new! Before I entered kindergarten I could, and often did, verbalize with correct words the very things that I learned in kindergarten. It is one thing to learn words, even good and correct words, and quite another so to internalize a concept that it becomes a part of your behavior pattern.

The first and most important lesson I learned at kindergarten is a confirmation of what Christian education specialists have been saying for a long time: In our leadership education program we need more laboratory schools. Here we combine experiences in a learning situation with an opportunity to evaluate these experiences.

A second lesson is that the pastor who is supposed to be director of the entire church program, needs to know more about children's work. What more important thing can the pastor do than to learn the principles and techniques of children's work? How can he direct Christian education when almost every teacher in the children's division knows more about children's work than he does? Every minister would profit from a class in each of the departments of the children's division about once every five years.

The third lesson I learned is a triple lesson: Men can work with small children; small children need men to work with them; and men need to work with

small children. Once a man gets over the idea that he cannot work with small children his whole attitude changes. I entered kindergarten with more fears and misgivings than I felt when I met my first college class as a college professor seven years ago. But I had not been in kindergarten 15 minutes before Janet—almost five—had climbed up in my lap. Soon we were "old friends." If a man is interested and available, the children will see that he is involved in their activities.

I can be a better father to my children now, because I went to kindergarten. I learned to see children more objectively than I could ever see my children who are 10, 7, and 4. I learned to see the child as an equal—not in experience, knowledge, or abilities, but equally a personality with his own problems and his own resources. A child's problems are as big to him as my problems are to me. He must solve his problems with his resources just as I must solve my problems with my resources. I believe I am a better father because I know now I cannot solve my child's problems for him. I can be of assistance to him only as I help him bring his resources to his problems.

I knew one shouldn't tease children, and I never did tease my children very much. But at times, not knowing a better way to play, I would find myself mildly doing so. In kindergarten I learned how to play with children properly, so that I did not need to resort to teasing.

Not only is it good for the men to work with small children, it is also good for the children. When I first entered kindergarten I had a feeling that the children thought it strange for a man to be there. By our actions we teach children and young people that the church is for women and children. Our children live in a woman dominated world.

Mothers do most of the child care; women do most of the school teaching at the primary level; women are usually the Sunday-school teachers; women are Brownie Scout and Cub Scout Leaders. The only man a small child meets often is his father and that is often for only a few hours a week. Small children often have as hard a time learning to relate to men as men do in learning to relate to small children. This is a situation which should not exist.

It is a false and extremely dangerous analogy to speak of children as lumps of clay which we adults mold. Children are personalities with problems to solve, conflicts to resolve. What do you do with a little girl who will not come down from the jungle gym when it is time to go inside? What do you do about several children who pick on one boy? How do you teach a little girl to share with other children when she seems to have no desire to share?

Obviously, there is a more basic question to answer before one can deal with these questions. What is our concern: to force the child to follow our standards of behavior, or to help him solve his problems? If the child were an inert lump of clay to be molded, undoubtedly all teachers should treat all children exactly the same way. But since the child is a personality with problems and conflicts as definite as those of an adult, the solution is not simply forcing conformity of behavior, but in assisting the child to develop a personality that will not result in such undesirable behavior.

I wish that every minister could go to kindergarten for a few sessions. If the minister thinks he is too busy, he should remember that He who said, *Suffer the little children to come unto me*, also made himself available to the little children when his disciples would have sent them away thinking he did not have time for them.

Gene Holdredge is an associate professor, Church and Community, Scarritt College for Christian Workers, Nashville, Tenn.

A Methodist Bishop finds fear and tension in Angola

By RALPH E. DODGE

I RETURNED in early July from a ten-day visit to Angola. Friends there were surprised to see me in view of the severe limitation on visas. Before leaving Beira, on the Indian Ocean, I had been told that I might be turned away even after flying across the continent to Luanda because my visa had been issued some months ago in Salisbury rather than in Lisbon, as now required. Recently an American journalist had been refused entry to Angola even though he held a valid visa. It was therefore a pleasant surprise to friends that I had no difficulty with immigration officials at the Luanda airport.

I found everyone, Africans and Europeans, very subdued. The old hilarity or even cordiality is lacking. Everyone seems tense. Even in semi-private conversation, everyone looks over his shoulder to see who may be within listening range. One gets the impression that no one trusts another. Everyone wants to talk about the political situation, but no one dares to do so, as the International Police has its plain-clothes men everywhere.

Everyone seems to be afraid. Many, if not most, Europeans realize that the tide of 1961 cannot be rolled back to 1492. Four hundred seventy years are enough time to prepare a people for self-determination, and most Portuguese in Angola now recognize that in this the Salazar regime has failed during the past 35 years and must suffer the consequences of its failure. The European residents fear that they will be called upon personally to pay the price of the failure of the current regime. Still, some hope that the large military reinforcements may be able to break the back of the Nationalist resistance and keep the Europeans in power for a few more years. However, many Europeans realize

that their days of domination are numbered and that gives them great concern, for the whole economy of the country has been built upon cheap contract labor.

The present trend toward racial war also greatly concerns most Europeans. There was a time, as recent as ten years ago, when Angola could have become a showplace of multi-racial society, such as Brazil. Most people realize that such a society now is next to impossible, so widespread have become the atrocities on both sides. This means that the Europeans will not have any alternative but to return to an impoverished Portugal, or possibly flee to South Africa if the Nationalists are able to withstand the power of the Portuguese military strength until the rains begin again in October. Most people to whom I talked think that the next three months will be crucial in determining the outcome of the present struggle.

The fact that many African university students are fleeing from Portugal to universities in other countries of Europe convinces many persons that the Portuguese propaganda fable of one happy multi-racial society was never true, or

at least ceased being true long ago. At any rate, the present tactics of the Salazar regime have now made any such idealistic dream a virtual impossibility.

The atrocities practiced by armed white civilians against a defenseless African population concern fair-minded Europeans. Others condone them as "just" retribution against all Africans, whom they hold responsible for the massacres of Europeans in the north of Angola in mid-March.

The African males who are still alive and free are especially apprehensive because they anticipate more European civilian reprisals if the African Nationalists begin to push their campaign south and east.

The Baptists in the north have been even harder hit than the Methodists and most of the Baptist missionaries have temporarily withdrawn. With the exception of mission centers and limited areas in the Quela and Malange Districts, practically all Methodist Church work also has ceased. However, a very pronounced witness is being made in the fact that most Methodist missionaries have remained at their posts and the higher educational institutions in the centers are still functioning even though with a reduced enrollment. Plans are to continue with the existing program, if funds can be found to maintain the teaching staff. Fees from students are non-existent, with the economy of the country so terribly disrupted.

For some time now, rural European merchants have given only goods in exchange for African produce. This they do so they can empty their shelves of merchandise as soon as possible, in preparation for flight. Also, the government reportedly has encouraged this return to barter as a possible way to limit the flow of cash into Nationalist coffers.

With the death of so many able-bodied African men, less is being produced and this is affecting the economy of the European shopkeeper who now hesitates even to replace his stocks. Much of the coffee

Methodist Community Center, damaged in recent violence.



Ralph E. Dodge is bishop of the Lourenzo Marques Area of the African Central Conference in Southern Rhodesia.

from the desk of the MANAGING EDITOR

A Preview of TOGETHER's OCTOBER ISSUE

by James M. Wall



METHODISM'S growth in this country during the 18th and early 19th centuries was due in large measure to the amazingly successful camp meeting revivals. This religious phenomenon—unique to our culture—afforded the American frontier a combination of salvation and fellowship in a day when both were needed badly.

The camp meeting has undergone vast changes in this century, but in some areas it is still a significant feature in the church year. *Mississippi Camp Meeting*, the main color pictorial in the October issue, captures the informal and nostalgic moments of a meeting in New Prospect, Miss., at a campground that has survived cultural changes for 81 years. Here is a slice of Americana—and church history—that still lives.

The second in the 12-part series on *We Believe* is a statement by SMU professor John Deschner. In his article he discusses the way Methodists look at their belief in the Trinity. I have read this series with growing excitement, realizing that almost a million homes will be visited each month this year with a sound and clearly written theological statement on Methodist beliefs. We preachers who struggle mightily to put the Gospel in language that is both clear and profound will particularly appreciate the way in which these 12 professors accomplish their task. I hope you have discussion groups going on this series.

This October issue, of course, is the anniversary issue: TOGETHER is five years old! By way of celebration is *Were These Your Favorites?* which

displays on pages 2 and 3 eight past covers chosen by the staff.

By way of a congratulatory birthday card, TOGETHER received and blushingly prints a tribute from *Saturday Evening Post* Editor Ben Hibbs, who recites the birth and history of TOGETHER and CHRISTIAN ADVOCATE. Editor Hibbs, a Methodist himself, has some interesting as well as some mighty nice things to say about the magazine and its staff. The proofs of this one are very well thumbed!

Here's an intriguing title: *1,000 Coffee Cans=\$1,000*. And it tells an intriguing story about the Roseville (Ill.) Methodist Church and how its parishioners pulled themselves out of a financial hole by their proverbial bootstraps. By their bootstraps, that is, and the help of their enterprising minister's wife. The church had a \$3,500 deficit in a financing program when the brand-new minister appeared on the scene. It was the minister's wife who first felt sorry for the minister as he fell heir to the none-too-hopeful situation. She had an idea, and started to save coffee cans. Next thing they knew, church members also were saving coffee cans, and—but I'd better let you read about how, with these homey props, the parishioners met their goal of \$1,000. The eye-popper of it all is that Roseville has a population of only 1,065, with 540 in the church.

Big names are "busting out all over" in this issue. Dag Hammarskjold is among them as author of *The UN Is Here to Stay*. In a world as jittery as this one, it's comforting to have the views of one who for eight years has been at the highest level of international diplomacy. In his article, the UN secretary-general gives his reasons for faith in the world organization. He says this, which I like: "The work for peace must be animated by tolerance, and the work for human rights by respect for the individual."

Billy Sunday is another "name." Author T. H. McClure writes about *The Day Billy Sunday Kicked Off*. Seems Billy went to Galesburg, Ill., to hold some revivals, which drew nearly everyone away from Knox College football games. When he realized what he'd done, Billy led the crowds back to the stadium.

crop this season will inevitably be lost and thus affect even more adversely the economy of the country. If the present struggle continues for many months, thousands of Europeans will be reduced to penury; Africans, especially small children, will die of hunger. Even now those forced to flee from their homes are suffering from hunger and exposure.

Government agencies seem to be quite optimistic that the war will soon be over and that Angolan life will return to normal. The average European on the street is not so certain of early victory and many would prepare to leave while there is a chance, were it possible. However, exit permits are rigidly controlled so it is almost as difficult for a Portuguese male to leave Angola as it is for a foreign correspondent to enter.

In Leopoldville and Brazzaville, I had the opportunity of meeting for the first time some of the Angolan Nationalists. Although I knew that I was being shadowed by Portuguese plain-clothes men, I did have some very frank and helpful talks with representatives of both the UPA and MPLA. These two political parties are divided at the top by both ideology and personality difficulties; nevertheless, both are confident of victory in the struggle against the Salazar regime. Both groups are critical of the West because of its inability to break with patterns of support dating back to the colonial era. Contrary to Portuguese official propaganda, the UPA seems to be against any complicated alliance with the East, even though this may limit temporarily the resistance movement in the current struggle for freedom.

Nationalists leaders are at one with the churches in the attempt to train African leaders for positions of responsibility in the future, whatever that may hold. However, it is very difficult for male students to leave Angola at the present time, unless they are willing to subject themselves to the oppressively heavy atmosphere of Portugal itself.

Most Africans and many Europeans within Angola, as well as those refugees without, are awaiting eagerly the implementation of the U.N. Security Council resolution to investigate conditions in Angola.

Should the Salazar government change its policy of aloofness and condescend to confer with Angolan Nationalists leaders regarding the future of the country, possibly a compromise might yet be reached which would avoid near total financial ruin and an even greater sacrifice of life. If this is not done, a long drawn-out struggle in guerrilla warfare will drain the country of life and wealth.

In addition to helping train leaders for the future and to administering relief wherever possible, the church stands ready to help in any act of reconciliation which might bring about an honorable and just peace.

Books of interest to pastors

The Religious Factor, by Gerhard Lenski. Doubleday, 381 pp., \$5.95.

Reviewer: GERALD E. FORSHAY is pastor of the Armitage Avenue Methodist Church in Chicago, Ill.

The major thesis of this book is that religion does make a difference in everyday life. But sometimes the impact it makes is embarrassing. For instance, white Protestants are more likely to show suspicious attitudes toward Jewish fairness in business dealings than either Roman Catholics or Negro Protestants.

Dr. Lenski, a University of Michigan sociologist, has attempted to study statistically Max Weber's hypothesis that a religious group tends to develop its own orientation toward all aspects of life which are independent of the social situation. He does this by studying the impact of the four major religious groups on metropolitan Detroit in terms of attitudes toward economics, politics, family life, education, and science. He concludes that religion is only one factor among many, but as important a factor as the overworked social-class factor. This is bound to come as a shock to those who have written off the influence of religious groups on culture.

Some sample findings of the study: White Protestants and Catholics are likely to gain in membership in the cities in the next two decades while Negro Protestants and Jews are likely to suffer membership losses. White Protestants are more likely to rise on the social ladder than Catholics. Involvement in Catholic churches tends to strengthen family life, while involvement in Protestant churches tends to fragment family life further. White Protestants are more likely to favor free speech than Catholics.

Two lasting impressions of the book are that the attitudes of Negro Protestants and Roman Catholics are very close, and that the subculture—families and friends of the religio-ethnic group—exerts more influence than participation in the church itself. This would indicate a radical rethinking necessitated in our approach to religion in urban settings.

The final question worth considering is whether the book is necessary for the modern pastor's ministry. I tend to find that after a while I have trouble remembering whether it is 45 per cent of all Jews or 54 per cent of devotional Protestants who had such and such an attitude. The book should be studied in semi-

naries, but for urban ministers I suggest a familiarity with the chapters on the future of the four socio-religious groups, the clergy and the conclusions of the study.

Searchlights on Contemporary Theology, by Nels F. S. Ferré. Harper & Bros., 241 pp., \$4.50.

Reviewer: S. PAUL SCHILLING is professor of systematic theology at Boston University School of Theology.

This perceptive book ranges broadly over present-day theology, biblical interpretation, philosophy, social theory, and higher education. Nevertheless, it binds together these divergent themes by focusing attention on certain underlying relationships from the perspective of one theologian whose constructive insights illuminate them all. The volume is triply valuable for the alert pastor.

First, it portrays accurately the dominant problems and trends of contemporary theology. Issues such as paradox and analogy, demythologizing, linguistic analysis, biblical hermeneutics, natural theology, and Christian experience; movements like fundamentalism, neo-Calvinism, Lundensian theology, neo-liberalism, neo-naturalism, and existentialism are discerningly interpreted.

Secondly, the book contains penetrating evaluations of the major theological positions. Ferré is highly appreciative of Barth's stress on divine transcendence and God's unique revelation in Christ. On the other hand, in his view, Barth fails to fathom the extent and importance of God's general activity in creation, nature, history, and experience, and underestimates the role of reason in revelation. Bultmann, a keen exegete and moving preacher of the Word, makes plain the significance of the Gospel for man's attainment of authentic existence through decision, but for him faith is mainly subjective, inadequately related to its transcendent source. Tillich is "a seer of the first magnitude" who synthesizes rational and existential thinking, but he rejects the classical Christian faith in a transcendent, personal God and the permanence of the human person.

Thirdly, this collection of essays tells us much about Ferré's own biblical, incarnational theology. "We need a Christ-centered, evangelical supernaturalism based on revelation, which can be found only by faith; generating and sus-

taining freedom, open to reason and using it fully; energized by the Holy Spirit of truth and a concern for the individual and for society; made conclusive in Christian community."

The author's judgments are offered with full respect for differing views, and his irenic spirit invites dialogue. Such conversation might pursue questions like these: Can we consistently maintain that man must be freed from religions in order to find freedom in religion, "man's central evaluative response to reality," then in effect identify religion with the Christian revelation? Has neo-Reformation theology really "taken the nerve out of social action"? Niebuhr's realism has not prevented him from seeking the fullest possible measure of justice in concrete situations, while in Germany it is Barthians like Ernst Wolf, Helmut Gollwitzer, and H. H. Iwand who have manifested deepest concern over the threat of nuclear war and labored most strenuously for understanding between East and West. The best tribute to this excellent book will be the careful discussion by thoughtful and concerned Christians of these and other issues which it raises.

The New Time Religion, by Claire Cox, Prentice Hall, 243 pp., \$3.95.

Reviewer: V. L. NICHOLSON is associate editor of *TOGETHER*, the magazine for Methodist families.

The techniques which have been employed in dissecting modern society, suburbia, and the business world are applied to the 20th-century church in America. The author draws upon her experience as a United Press International religion writer, copious case histories, and interviews with hundreds of lay people and clergymen of all faiths to present "an inside look at the pressures and influences affecting organized religion."

The book's language seems designed to put the pastor on his mettle and also provides a clue to where many people think the church is drifting. Among the topics discussed are "the spiritual numbers game," "theological cold war," and "the gray-flanneled clergymen." Indeed, this 243-page volume attempts to examine the entire panorama of the modern church. The pastor's salary, wife, and role in the life of the community all come in for examination.

But the book's central question, asked again and again, is: Is the religious boom of the last 30 years the result of a genuine spiritual revival, or only of people going through the motions of religion in an effort to gain respectability and possibly new business and social contacts?

By and large, the book applauds the churches' attempts to achieve unity, a solution of social issues, and a reawaken-

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ing of faith and interest. But it looks askance at the methods being used, charging that they may be altering the very nature of religion. The pastor will find himself, his church, and people he knows on every page, and he will find the answers other people are giving to questions he asks himself every day.

Methodism and Society in Historical Perspective, by Richard M. Cameron. Abingdon Press, 349 pp., \$5.

Reviewer: J. EDWARD CAROTHERS is pastor of the First Methodist Church in Schenectady, N.Y.

This is volume one in the four-volume series on "Methodist Social Thought and Action" known as the MESTA project. I picked up this book with an expectation of a dreary journey! It often seems true that a serious project invokes a dry and dusty style.

But Professor Cameron, of Boston University School of Theology, has broken the chains of bondage. In this book the preacher and layman will find page after page of illuminated information. It appears to me that the author decided to tell the story of how it came to pass that in 1908 the Methodists had to draw up a social creed—the first to be born in Protestant church life. Does he succeed in his attempt to bring the streams of history together and merge them into the main flow which is the social creed of 1908? I think he does succeed—and not just passably, but admirably.

For example, the way he handles the vast data dealing with the Methodist struggle with the slavery issue provides all of us with a fresh grasp of the field. Some of the things we have forgotten and many items we haven't known before are incorporated into this smooth account of an agonizing struggle. I felt a fresh mind taking life within me as I read the account.

Everyone knows the Methodist position on alcoholic beverage, but where can one find an appraisal of how and why we got the stand we take? Here is some real perspective and now is the time we need it. The title of the book sounds dull until one has discovered how effectively it puts Methodism into a lively relationship with its society! Many of us tend to think, at times, of Methodism as if it were a "thing in itself," but here we have some solid evidence that much of what we call "Methodism" is a product of continuing social interplay and it needs to be evaluated as such.

It would appear to me that one of the hardest decisions for an author to make in a work of this kind would be concerned with how much quoted material he should include. On this score I rate this as one of the most level-headed jobs I have ever seen. What he does quote is worth quoting and there is absolutely no

suggestion that he is throwing in some worthy materials to impress the reader with his scholarship—of which he has plenty. Footnotes are at the bottom of the pages and that's a blessing! Who wants to hunt them in the back of the book?

There is another appealing quality about this book. It moves. If one of the marks of good drama is the forward motion of the dialogue without a wasted sentence this book comes pretty close to being dramatic.

There is one thing the reader may need to avoid by conscious effort. I found myself wondering why the author didn't deal with this or that matter, but eventually I would remember that I was asking him to deal with events later than 1908 which is the limit of concern set for this volume. However, the 1908 date is a perfect target for this work, and I will always be under obligation to the author for his contribution to my understanding.

Intellectual Foundation of Faith, by Henry Nelson Wieman. Philosophical Library, 212 pp., \$3.75.

Reviewer: CHARLES S. MILLIGAN is professor of Christian ethics at Iliff School of Theology, Denver, Colo.

The focus of this book is somewhat different from what might be expected from the title. The "question of faith" is: "How discover and induce men to commit themselves to what saves man as he cannot save himself, to deliver him from self-destructive propensities and bring him to the best that human life can ever attain, provided that required conditions are met?" Wieman finds the answer in terms of ultimate commitment to creative interchange. It is a somewhat existentialistic inquiry and not strictly intellectualistic.

I find two difficulties in the doctrine of creative interchange. First, it is too narrow a concept of the way we encounter the divine process operative in human life. Granted that creativity is one of the basic modes of divine action, that creative results emerge out of interaction among divergent factors, and that we need to respond creatively, this remains but one aspect. There is also, for example, the enduring structure of reality (Whitehead's "order of relevancy"), which is presupposed for creativity to operate, and which requires explication. We may readily agree that apathy and resistance to creative opportunity are among the blockages which thwart salvation, but insist that there are others too. Wieman would agree, as is evident in his perceptive discussion of sin, but this requires additional modes of the nature of the divine as that which saves from these other types of sin.

Secondly, the notion of creative interchange is so broadly set forth that it becomes by definition synonymous with all

redemptive processes. Thus it may be said—I think with some justice—that the book is more valuable in some of the secondary discussions than in its main theme.

One of the admirable things about Wieman's many books is that over the years he has sought new insights and kept in touch with theological viewpoints quite different from his own. Furthermore he has kept in touch by means of serious dialogue rather than to set up straw men for demolition. This is true of this book, which includes chapters on Tillich and Barth for example. Wieman's three requirements of faith—that it meet the demands of reason, that it face up to the full reality of evil, and that it find meaning in history—deserves serious consideration by everyone interested in making religious faith intelligent and relevant. One may feel that Wieman reads too much of his own views into the positions of others, and still find the book stimulating and rewarding.

The Scope of Demythologizing: Bultmann and His Critics, by John Macquarrie, Harper & Bros., 255 pp., \$4.50.

Reviewer: O. WYTHE STUBBS, JR., is pastor of the Martha Bowman Memorial Methodist Church in Macon, Ga.

Dr. John Macquarrie is lecturer in systematic theology in Glasgow University. Having written a former volume comparing the theology of Rudolph Bultmann and the philosophy of Martin Heidegger, Dr. Macquarrie presents this work as an evaluation and assessment of Bultmann.

By his method of demythologizing Bultmann has attempted to make the teachings of the New Testament intelligible to modern man. This does not mean that he has tried to take the myth out of the New Testament. Rather it means that he has endeavored to translate the message of the New Testament, expressed in the mythological concepts common to the first century, into terms that have meaning for our day. As a tool Bultmann has used Heidegger's existential philosophy. Bultmann's approach has been to ask the New Testament questions which relate to human existence.

He has refused, however, to carry demythologizing to its ultimate conclusion. Just when it seemed that he was about to replace the Christian Gospel with a philosophy of man's being, Bultmann set his own limit to his method. That limit was his insistence on maintaining the *kerygma*, which is "the proclamation of the decisive act of God in Christ."

The basic question of this book is: Can Bultmann set such a limit on his method? Do demythologizing and *kerygma* contradict each other, or do

they form a paradox which can be vindicated?

Dr. Macquarrie examines this question in the light of what Bultmann's critics both from the left and from the right have had to say about his position. He exposes Bultmann, for example, to such right-wing critics as Barth, Cullmann, Thielicke, and Father Malavez who charge Bultmann with taking demythologizing so far as to endanger the *kerygma*. Then he submits Bultmann's position to the searchlight of such left-wing critics as the philosophers Buri and Jaspers who contend that he did not take his method far enough.

In addition, Macquarrie examines questions which logical empiricists such as R. W. Hepburn have raised. Does Bultmann have a clear understanding of the term "myth"? And if he does, does demythologizing help in any way to show that Christian theology is true?

Macquarrie does not hesitate to acknowledge points at which Bultmann's critics have revealed weakness in his position. Yet he concludes that Bultmann is justified in setting a limit to his method of demythologizing. He maintains that the method of demythologizing and the proclamation of the *kerygma* form not a contradiction, but an essential paradox which can contribute to a much-needed synthesis of theology and philosophy.

Dr. Macquarrie has presented a broad subject with a minimum of space and a maximum of clarity. It will be a valuable study not only for scholars, but for pastors seeking a better understanding of one of the key theological discussions of our day.

The Old Testament, Its Origins and Composition, by Curt Kuhl, translated by C. T. M. Herriott. John Knox Press, 354 pp., \$4.50.

Reviewer: DR. ERNEST KNAUTZ is professor of religion at Baldwin-Wallace College, Berea, Ohio.

An evaluation of the book leaves one with a number of impressions. Translation from German into fluent English compliments the author for clarity in the original and the translator with insight and skill. Here is a mind at home, not only in the content of the Old Testament, but also in discovery and in tracing the spoken word through the various stages into the final collection in a given book, or books, such as the *Pentateuch*. The historical and literary methods are used with extraordinary skill and care and have produced a volume that is reliable in detail, clear in outline, and comprehensive in treatment—all of which is indicative of mature scholarship.

Though conservative in approach and appreciative of the message, the author is aware of the latest discoveries which

may shed light on a passage, a book, or a person. It is a refreshing experience to find a clear sense of direction in the book and arrive at a brief but compelling conclusion.

In the appendix the books of the *Apocrypha* are briefly but adequately treated, releasing a desire to read again the books so frequently neglected. The chronological table is of practical value in that it not only designates a given period, but also places under the date the literature that arose in that period. The bibliography and other literary sources represent relevant German, French, and English works, and leaves one with the awareness that Old Testament scholarship is diligently following the light of knowledge toward larger discoveries of truth.

Anyone who is out of Seminary, if only for a few years, should study the book. It will refresh mind and spirit. Here is a volume of reliable knowledge, keen understanding, and deep appreciation of spiritual qualities.

Dear Mr. Brown, by Harry Emerson Fosdick. Harper & Bros., 190 pp., \$3.

Reviewer: G. RAY JORDAN is professor of preaching, Candler School of Theology, Emory University, Ga.

Commending *Dear Mr. Brown* brings this reviewer a sense of satisfaction that is both keen and deeply moving. I could wish that every college student who is sincerely searching for the truth would read what Dr. Fosdick here presents so clearly and so forcibly. Certainly every minister who deals with young people will be grateful for the answers which the author gives to the 18 questions which constitute the various chapters.

In one of the first "letters" to Mr. Brown, Dr. Fosdick reminds us of the place religion must hold in any study of the moral meaning of the universe. "How can a sane man avoid facing that issue?" With this in mind, he agrees with Lotze: "Chaos cannot have cosmos for its crown." And because he does not want to make "a fool of myself by being credulous" he is ready to bet his life that God is.

Remembering the reasonableness of Martin Luther's statement, "Whatsoever, then, thy heart clings to, I say, and relies upon, that is properly thy God," he chooses the highest he knows. Thus, following a long life in the parish ministry, he is ready to give his own testimony with regard to the practical phase of this. "I have seen many magnificent comebacks from moral abysses—alcoholism, vice, criminality, or what-you-will—but I never saw one that did not involve a recovery of a faith in God."

When Dr. Fosdick readily confesses the mistakes of many church leaders, and their unwillingness to deal intelligently with religion, he reminds us of much

that he emphasized in the theological battle of more than 30 years ago. It was this controversy that gave him such a sounding board he was heard around the world. But there is also a quality of reasoning in this volume which makes his message even more appealing.

It would mean much to those who are earnestly concerned with the future of our religion if literally thousands of instructors in colleges and universities would ponder the pages of this book. Many of us are grateful that the writer has lived to give us this reasonable interpretation of religion at its best.

New Church Programs With the Aging, by Elsie Thomas Culver. Association Press, 152 pp., \$3.50.

Reviewer: PAUL B. MAVES is professor of religious education at Drew University Theological School in Madison, N.J.

Quite often a layman, or perhaps a clergyman, becomes concerned about the church's program for older people and asks what the church could or ought to be doing. This would be a good book to place in his hands for initial reading. Miss Culver has compiled here an impressive and helpful list of concrete, practical programs, projects, and activities, putting each within the context of a few pertinent facts, describing them in clear, conversational language. In addition she gives some lucid insights into the needs of older people and makes some wise observations about how to approach the whole subject.

However, if the reader were to become interested in some of the suggestions, he would need to do further reading or research in order to find out just how to carry them out. Some of the suggestions are made almost too cavalierly. For example, it is suggested that a women's group organize a visiting homemaker service, but it is not made clear what is involved in selecting, training, and matching homemakers to homes. She does not discuss the financing or case work involved. Again she introduces the possibility of spiritual healing and deals with it in one page. Some of her generalizations are debatable, such as the one so commonly accepted that as persons grow older they turn to the church.

A brief general bibliography is given, but it would have been much more helpful if more suggestions had been given for reading in connection with each of the chapters.

In spite of this, and the fact that the book is rather loosely organized, it should be extremely useful as a check list and manual of possibilities. It would be well to place a copy with the chairman of the Commission on Christian Social Concerns to stimulate awareness of this crucial social problem. Naturally the manuals available from the Board of Education would be used with this book.

ANNUAL CONFERENCE REPORTS

CONFERENCE	STATISTICS (Net gain or loss only)	EXPENDITURES	AMENDMENT XII VOTE	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
Presiding Bishop Host Church and Pastor	a. Church membership b. Church School members c. Ministerial membership d. Received on Trial e. Pastoral Charges	a. Percentage paid on World Service Apportionment b. Percentage paid on Benevolences c. Property improvements	For Against	
INDIANA Bishop R. C. Raines First Church, Bloomington R. B. Garrison June 14-18 Bishop Arthur Moore Chester Pennington	a. 631 b. -6,609 c. 11 d. 8 e. -2	a. 96.6% b. 96.6% c. \$2,096,736	221 For 0 Against	Approved \$825,000 extension drive for six districts, voted \$91,700 for conference building at Bloomington. Unanimously approved urging Central Jurisdiction conferences to merge with North Central. Presented Town and Country Church of the Year awards to Centenary and Loogootee churches. Adopted resolution asking churches to use extreme care in showing such films as Operation Abolition and Communism on the Map, so as to permit free and open discussion.
DETROIT Bishop Marshall R. Reed Adrian College and First Church, Adrian Dr. John Dawson Dr. Oliver Collins June 14-18 Bishop Reed	a. -2,016 b. -6,354 c. 4 d. 23 e. 140	a. 87.82% b. 87.82% c. \$975,408 (June-December 31 figures. Conference went into calendar year as the fiscal year. All reports are for 7-month period.)	216 For 18 Against	Set \$3 million area campaign for higher education and church extension. Established integrated staff at East Grand Blvd. Church, Detroit. Admitted two Negro ministers. Unanimously approved inviting Negro conferences within North Central Jurisdiction to join North Central. Average salary in conference \$5,804. Voted to enter Reserve Pension Fund. Individuals made \$27,000 gift to aid rural churches. \$3,000 toward fund for seminary students preparing for rural ministry (Lucy Mallinson memorial.)
PACIFIC JAPANESE PROVISIONAL CONFERENCE Bishop Donald Tippett West Tenth Church, Oakland Frederick Yasaki June 20-25 Bishop Tippett	a. 147 b. 76 c. 0 d. 3 e. 0	a. 99.6% b. 92% c. not given	does not vote	Set minimum salary \$3,600 married men. Commended freedom riders and sit-in demonstrators. Upheld principle of church-state separation. Supported Bishop Kennedy in challenge to Birch Society. Called for cessation of all atomic tests except for peaceful uses under UN supervision. Contribution of \$150 for proposed Methodist center near the UN, New York. Will continue expanding unique ministry to immigrants, war brides, Kibei, and contract workers from Japan. Set minimum of 5 per cent membership goal for 1961-62.
MONTANA Bishop Glenn R. Phillips First Church, Glendive John F. Reagan June 20-25 Bishop Everett W. Palmer	a. 507 b. 470 c. 4 d. 3 e. 1	a. 93.8% b. 93.8% c. \$160,030	90 For 11 Against	Board of Missions incorporated, hopes to start a loan fund for church extension, plans to acquire property at Marysville for a retreat center. Group hospitalization plan for members, lay employees, and families adopted. Set committee to study securing district parsonages, and establishing conference paper. New churches started at Leadore, Idaho, and Babb, Mont. Campus ministry foundation incorporated to promote work of Wesley Foundations, School of Religion at Montana State U., and Interdenominational religious work at Montana State College.
NORTH CAROLINA Bishop Paul N. Garber Trinity Church, Durham W. M. Howard June 26-29 Bishop Costen J. Harrell Bishop Walter C. Gum Dr. Harry Denman	a. 2,142 b. -7,338 c. 59 d. 32 e. 15	a. and b. 100% c. not given	33 For 342 Against	Voted against having Methodist Information Office. Annuity at \$54. Raised for \$10 Club \$59,000 and helped 5 new churches. In six years it raised \$565,031 and helped 46 new churches. Raised sustaining fund for two new colleges. Gift of \$100,000 from R. J. Reynolds Tobacco Co. Conference headquarters to cost \$650,000, and ready in January. Adopted medical program for retired ministers and dependents. Board of Education special emphasis on out-post church schools. Board of Evangelism to lead in United Mission for Christ and His Church during next year.
ROCK RIVER Bishop Marshall Reed Garrett Biblical Institute, Evanston Dwight E. Loder June 19-23 Herbert H. Farmer	a. 4,671 b. -1,645 c. 5 d. 2 e. 4	a. 91.9% b. 91.9% c. \$3,199,238	373 For 7 Against	Postponed redistricting. Raised pension to \$70, also minimum salary \$4,500 (married) and \$4,100 (single). \$610,000 collected for higher education, and campaign extended for 4th year. Created executive secretary board of missions, and promotion and cultivation commission. Urged more aid to underdeveloped countries, Peace Corps support, disarmament, U.S. effort to bring People's Republic of China into UN. 1961-62 campaign for 5,000 new members in state-wide mission. Stewardship training schools planned and held. Inner City fellowship has established magazine Behold.
TENNESSEE Bishop Roy H. Short McKendree Church, Nashville H. Thornton Fowler June 21-25 A. W. Beasley	a. 1,578 b. -960 c. 8 d. 10 e. 3	a. 100% b. 100% c. \$776,309	32 For 223 Against	Authorized raising \$500,000 for home for retired, and borrowing of \$500,000. Established 6 new churches; net increase minimum 1.5% in conference membership; anniversary celebration in each church; offering goal \$150,000 to be divided between board of camps and assemblies and student work. Adopted recommendations on new camp site in Hickman County and junior high camp area at Crossville with total not more than \$216,000. Adopted joint program board of education and evangelism on evangelism in the church school.
NORTH-EAST OHIO Bishop Hazen G. Werner Lakeside George Beebe, Supt. June 20-25 J. Wallace Hamilton	a. 4,804 b. -6,232 c. 6 d. 21 e. 2	a. 100.87% b. 83.8% c. \$3,556,858	475 For 0 Against	Approval to welcoming Central Jurisdiction conferences into North Central. Unanimously opposed tax funds for private and sectarian schools. Supported governor in attempt to abolish capital punishment. Sent letter of compliment to Douglas Johnson, California Negro, who returned \$254,000 he found. Renewed commitment and personal witness, started Rediscovery of the Church program for official boards. Prayer and study groups established. Increased giving to World Service and conference benevolences by 16.5% over previous year. Voted support of freedom riders for their courage.

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NORTH ARKANSAS Bishop W. Kenneth Pope First Church, Russell- ville George T. Meyer May 29-June 2 Bishop Gerald Kennedy	a. -648 b. -2,077 c. -3 d. 5 e. -21	a. and b. 100.66% c. \$1,092,756	178 For 18 Against	Approved proposals of an Area council, and of an Area secretary of town and country work. Per capita giving \$50. Amount spent on buildings and improve- ments up \$405,644 (\$1,092,756 compared with \$687,- 112 for 1959).
MEMPHIS Bishop Marvin A. Franklin Broadway Church, Paducah, Ky. James A. Fisher, Sr. May 30-June 2 Clovis G. Chappell	a. 747 b. 49 c. not given d. 10 e. 1	a. 99% b. 100% c. \$1,530,869	132 For 76 Against	Listed 4,116 known tithees. Adoption of promoting units of "The Twelve" for personal evangelism with revival December 1-4 in each church. Voted raising minimum salary and ask charges to pay moving expenses of incoming ministers. New interboard council will have 45 members and staff of 5. Voted home for retired, in Paducah, Ky. 1962 session to be in Grimes church, Memphis.
NORTH IOWA Bishop F. Gerald Ensley Sioux City Grace and Morningside College Arthur J. Kindred J. Richard Palmer, president June 18-22 Mahlon Miller	a. 996 b. 5,185 c. 14 d. 11 e. -15	a. 86.3% b. 86.3% c. \$1,448,559	284 For 1 Against	Approved program of Christian action and education on communism, also intensive Bible study for fall. Joined South Iowa to invite Central Jurisdiction con- ferences to come into North Central, and asked for exchange of pastoral functions with Central West Conference. Approved 4-year evangelism program. Re-aligned about 18 charges in 10-year strategy with goal of 400 members for each pastor. Approved Area commission on Christian Higher education.
BALTIMORE Bishop John Wesley Lord Western Maryland College Dr. Lowell S. Ensor June 14-18 Charles Ray Coff	a. 3,675 b. 4,349 c. 27 d. 15 e. 27	a. 100% b. 98% c. \$2,675,895	362 For 5 Against	Voted to build \$580,000 nursing home without federal aid. Approved inviting of the Delaware, Washington, and North Carolina Conferences of Central Jurisdiction to become part of Northeastern Board of Christian Social Concerns voted opposition to efforts to sell beer at new Washington, D.C. stadium, and proposed side- walk cafes in that city. Board of evangelism launches spiritual emphasis program during September (18-20).
ALA-WEST FLORIDA Bishop Paul Hardin, Jr. Huntingdon College Montgomery, Ala. May 30-June 2 Kenneth Goodson	a. -238 b. -108 c. -31 d. 10 e. -3	a. 93% b. not given c. \$974,120	166 For 352 Against	Adopted resolution which cleared way for 6 additional members to the Birmingham-Southern College board of trustees without restriction as to denomination.
NORTH DAKOTA Bishop Edwin R. Garrison Fargo, First Rev. Francis V. Tannehill May 18-22 Bishop Garrison	a. 408 b. 246 c. 2 d. 2 e. 1	a. 94.8% b. 100% c. 168,481	50 For 1 Against	In Bernard B. Curtis' report of the board of missions he included the board's proposals for church study courses (increased emphasis), establishment of local church missions clinics and special classes during the district inter-board schools. Voted tentative approval (subject to decision of bishop and cabinet in view of decision reached in South Dakota Conference) of the Alaska Area of mission work to replace the Area-wide emphasis, which has been on Sarawak project.
NORTH INDIANA Bishop Richard C. Raines High St. Church, Muncie Harold D. Neel May 24-28 Bishop Kenneth Copeland	a. 1,148 b. -4,109 c. d. 4 e. 2	a. 100% b. 100% c. not given	221 For 0 Against	Asked National Council of Churches to continue policy of not making pronouncements on social or political issues implying unanimous consent of member denominations. Rural Church of the Year Awards to Pleasant Grove, Hamilton, Roanoke, and Ossian churches. Voted to raise minimum salary. Adopted revised budget of \$1,252,279. Methodists asked to help raise standards of reading materials offered for sale in their areas, and be more selective in TV and motion picture viewing. Churches and other groups urged to study non-violent methods of meeting con- flict at home and abroad.
LITTLE ROCK Bishop Kenneth Pope First Church, Hot Springs Fred Harrison June 5-9 Bishop Arthur Moore	a. 119 b. 2,043 c. 1 d. 12 e. -5	a. and b. 102.59% c. \$783,049	103 For 53 Against	Membership increase first time in four years. Adopted plans for home for retired, formation of Area Council with North Arkansas Conference, consolidation of town and country offices for both, overpayment of World Service apportionment (over the 25% increase) for last year. Accepted Christian Civic Foundation re- port opposing gambling and pari-mutuel betting in state. Methodist Builders Club reached goal for first year and aided construction of church in El Dorado. Merger two rural churches. Plan increase of 10% church school attendance and membership.

NEWS and trends

TRANSFER OF NEGRO CONFERENCES FAILS TO PASS

A proposal which would have made Central Jurisdiction's Baltimore Area a part of Northeastern Jurisdiction has been postponed for at least a year.

In recent sessions, 19 Northeastern conferences voted overwhelmingly for the transfer, as did the 3 of Baltimore (C) Area.

However, 14 of the 17 conferences in Central Jurisdiction failed to vote, and their approval is one of the conditions for transfer of a conference from the Central.

The proposal had been made by the Commission on Interjurisdictional Relations, under Amendment IX of the Methodist Constitution. Several Central Jurisdiction conferences referred it to committees for study, others gave it no consideration. Two had met before the proposal was circulated and another will not meet until November.

A Central Jurisdiction spokesman explained that there had not been enough time to study the proposal; that some of the conferences were not aware that the Baltimore Area members wished to transfer; and there are some who feel that the Central should not be "taken apart" until its complete abolition can be accomplished at one time.

Had the Central's conferences assented to the transfer, Baltimore Area would now be an eighth area in Northeastern Jurisdiction. It is administered by Bishop Edgar A. Love of Baltimore, and its 100,260 members make up about 27 per cent of the Central Jurisdiction. In the area are the Delaware, Washington, and North Carolina conferences.

The Commission on Interjurisdictional Relations was set up by the 1960 General Conference to implement the continuing program of the church to abolish the Central Jurisdiction, promote interracial brotherhood, and gain a more inclusive church. Its chairman, Charles C. Parlin of New York, said he and the members will continue to study and recommend action to implement use of Amendment IX on all levels of church structure.

Increase Foreign Aid, CSC Board Tells Senate

Increased foreign aid, including authority for long-range commitments, was urged at Senate Foreign Relations Committee hearings by Dr. Leo C. Stine, speaking for the Methodist Board of Christian Social Concerns.

Such aid is important for world peace, he said; and, given the facts, people in the U.S. will not object to sharing less than \$1 out of \$100 (of gross national product) with the world's less fortunate.

He quoted the 1960 General Conference statement that economic aid is an example of both Christian love and practical brotherhood, and that the desperate unmet needs of people are of grave concern to Christians.

Said Dr. Stine, the effort should not be to make other countries after our own image, nor just to compete with communism, but rather to enhance individual dignity and freedom.

At another meeting, a group of religious leaders told the House Foreign Affairs Subcommittee on Africa that reli-

gious agencies can help with foreign aid programs other than the distribution of surplus foods.

Retired Methodist Bishop Frederick B. Newell, acting director of Church World Service, and Roman Catholic Bishop Edward E. Swanstrom, director of Catholic Relief Services, appealed to Congress for more funds for religious agencies overseas and for help to get more counterpart funds from foreign governments.

They had been invited to a consultation on how to make aid programs in Africa more effective.

They must be on a people-to-people basis, said Bishop Swanstrom, as the people lack literacy and skills, and new governments cannot manage development programs on their own.

Bishop Newell stated that it is hard to get personnel for feeding programs in remote places, and said he would like to see the Peace Corps assign some of its volunteers for this task.

Among 257 prominent Protestant, Roman Catholic, and Jewish clergymen and laymen who have urged Congress to support the President's aid program are Methodist Bishops F. Gerald Ensley of Iowa Area, Gerald Kennedy of Los Angeles, Lloyd Wicke, Pittsburgh, Charles F. Golden, Nashville, William C. Martin, Dallas, Donald Tippett, San Francisco, W. Ralph Ward, Syracuse, Bishop Newell, and Dr. J. Manning Potts, editor of *The Upper Room*.

East Berliners Defy USSR to Attend Protestant Rally

By any standards, the 10th *kirchentag* of German Protestants was a huge success, with both East and West Germans pouring into churches and public places to attend.

But in the light of the Soviets' relentless campaign against it, it was more in the line of a modern miracle that the great Evangelical lay congress (DEKT) was held at all. (See *Special Report*, May 25.)

East Germany first had banned any of the events in East Berlin, warned its people not to attend, refused special trains, disbanded DEKT committees, and put every restriction it could on the congress. Bishop Friedrich W. Krummacher, chairman of the East German Evangelical Bishops' Conference, was stopped while en route to West Berlin, his identity card taken, and he was prevented from attending.

But the congress went on. The great Olympic stadium was filled; there were



William L. Elkin sees himself preach on TV as Dr. G. Ray Jordan, professor of homiletics, observes, in workshop at Emory University for ministers of 12 denominations and from 9 states. Sponsor was the E. Stanley Jones Institute, in co-operation with Emory, the Protestant Radio and TV Center, and Atlanta Board of Education.

in addition, 80 concerts and drama performances, religious exhibits, Bible studies, evangelism meetings, and consecration of bells for a new church on West Berlin's main shopping street. Crowds in the streets joined in the DEKT's prayers, and church bells in both East and West Berlin pealed as symbol of spiritual unity. A children's rally drew some 12,000 youngsters.

Roman Catholics opened their homes to the Protestant delegates, and the Central Committee of German Catholics sent expressions of Christian unity.

In the first official U.S. comment, State Department press officer Lincoln White accused East Germany of trying to split the EKID, asking if this was the kind of freedom West Berliners would get under a "free city" proposal.

Delegates from the U.S., India, Japan, and other nations brought messages of solidarity.

West Berlin Mayor Willy Brandt, who attended the congress, on the radio afterward deplored communist charges that the purely religious gathering had been "political and militaristic" and expressed satisfaction that so many East German churches had been filled during the rally.

Dr. Reinhold von Thadden-Trieglaff, one of DEKT's founders and head of its presidium, rejected charges that it had anything to do with peace-disturbing activities.

In a press conference, Dr. Kurt Scharf new EKID (Evangelische Kirche in Deutschland) chairman, called for prayers on the "politically unsolvable" conflict over Berlin, and was immediately attacked by the communist press as an "advocate of Adenauer's policies" to preserve West Berlin as a "hotbed of provocations and tensions." He was said to have "unmasked himself as a NATO apostle."

Dr. Otto Dibelius, recently retired chairman, told the congress that while atheism and irreligion, as "a stream in

which our children and millions of adults are in danger of drowning" have always existed, they have today become torrential.

"In the East, this flood is pressed forward by all the means of the secular power, while in the West it washes out the peoples' lives from within."

"Erect God's cross in the middle of the flood to dam the waters," he told the rally.

Rabbi Raobert Raphael Geis of Dusseldorf told the mass audience that "after 2,000 years of misunderstanding, God forced us to recognize that Christians are beaten, too, if Jews are beaten" and that it was always the open or secret enemies of the Christians who persecuted the Jews.

During the congress, memorial services were held by Protestants, Catholics, and Jews, for the nearly 5,000 Germans, including several Protestant clergymen, executed in 1944 after an anti-Hitler plot failed.

Move to Have UN Center

Option on property near UN headquarters in New York has been taken by the Methodist-affiliated Church Business Corporation for possible use as an interdenominational UN church center.

The two buildings, at 777 United Nations Plaza, would provide meeting rooms for thousands of Methodists who visit the UN each year. UN delegates could use them for informal meetings; and they are a possible location for international affairs offices of the World Council of Churches, National Council, and Protestant denominations.

Plans for the center have tentative approval of the Methodist Board of Christian Social Concerns executive committee.

The idea has been endorsed by the NCC's Division of Christian Life and Work.

'Need Methodist Workers'

The Methodist Church can use at least 9,230 full-time workers each year, the Rev. Richard H. Bauer of Nashville told a meeting of Methodist youth from Southeastern Jurisdiction, held at Lake Junaluska, N.C.

Recruiting is needed each year for at least 2,400 new ministers, 350 missionaries, 1,489 Christian educators, and 5,000 in the healing ministry, he said.

More than 100 youth attended the conference on spiritual life and service, first of its kind sponsored by the jurisdictional council, in co-operation with other Methodist agencies. Dr. D. Trigg James, the council's executive secretary, said he hopes a similar one can be held next year.

Offering Tops 20-year Mark

A total of \$420,774 was given in Methodist churches for 1961's *Race Relations Sunday*, a record amount since the offering was started 20 years ago.

It was \$24,231 more than the 1960 total, and will go to 12 Methodist-related Negro colleges and one student center.

They are: Bennett, in North Carolina; Bethune-Cookman, Florida; Claflin, South Carolina; Paine, and Clark, in Georgia; Dillard, New Orleans; Huston-Tillotson and Wiley, in Texas; Meharry and Morristown, Tennessee; Philander Smith, Arkansas, and Rust, in Mississippi. The student center is Morgan Christian Center, Baltimore, Md.

President Loses Speech

One of his most valuable possessions—at least at the time—was stolen from Methodist Bishop Fred P. Corson on the Queen Mary en route to Europe.

It was a preview copy of the address he had prepared to give at Oslo, Norway, as new president of the World Methodist Council.

Entering the stateroom of Bishop and

IMPROVING YOUR CHURCH

For More Efficient Large Lawn Maintenance

THE TREND today in designing new churches, and in refurbishing older church sites is toward more landscaping and more lawn. Therefore, many churches so situated may wish to consider a riding mower.

Although such mowers may be initially expensive, the versatility of some models makes them valuable the year around, thus helping to lower costs in the long run.

By reducing large area grass-cutting time, the riding mower saves labor cost and time. The model shown handles easily, has eight cutting heights, and can be equipped for grading the lawn, seed-



ing, rolling, and mulching. For fall and winter use, attachments are available for sweeping leaves and plowing snow. This versatile mower can also be used as an all-purpose work truck for hauling heavy loads.

The 5½ horsepower machine comes with a recoil, or battery-powered starter, reel or rotary blades, and has five forward speeds, in addition to neutral, and reverse.

For more information about this specific model, write to Improving Your Church, mentioning Item 61G, CHRISTIAN ADVOCATE, 740 Rush St., Chicago 11, Ill.

Mrs. Corson, a thief took \$3,400 in cash and travelers' checks and the bishop's briefcase, which also had copies of sermons.

At last word, neither the money nor the sermons had been returned.

Divide Wealth, Say Youth

Fairer distribution of wealth in Mexico has been asked by the Association of Catholic Youth there.

It criticized both capitalism and communism as despotic, and urged students not to be "taken in" by one or the other.

Communist attacks on God, church, and man it labelled as "capitalizing" on failures of the capitalist system, and it called communist solutions of social problems "inadequate and unacceptable."

Capitalism was criticized for its exploitation of workers, and tendency toward oligarchical control and greed. Mexico is ripe for communist expansion, it was said, because of the "disproportion" among various social levels.

Uphold Taxes on Winery

A Roman Catholic-owned winery which sells its products nationally has lost its plea in federal court at Sacramento, Calif., to recover \$489,000 in federal taxes.

The Christian Brothers have claimed the winery as part of the De LaSalle Institute, which is itself exempt as a church institution. The taxes were paid under protest for 1951, 1952, and 1955; and the government now has a countersuit to collect \$1.351 million in taxes from other years.

POAU (Protestants and Other Americans United for Separation of Church and State) has filed *amicus curiae* (friend of the court) briefs supporting the government's position.

Buy Up Tolstoy Letters

The Soviet Union has bought 13 signed letters by Leo Tolstoy, on the subject of Christianity and socialism.

The Russian embassy paid \$1,736 for them at a London auction. They were written in 1874-96 to an Englishman named J. C. Kenworth. Previously, the Russians had said they are publishing the works of Tolstoy and Dostoevsky (see *Special Report*, June 22.)

dates of interest

SEPTEMBER 3-5—Presidents of Methodist Universities Meeting, Boston University, Boston.

SEPTEMBER 21-22—Inter-Church Transportation Meeting, Chicago, Ill.

SEPTEMBER 22-28—Executive Committees, Board of Missions and its Divisions, New York.

SEPTEMBER 26-27—Council on World Service and Finance, Chicago, Ill.

SEPTEMBER 24-OCTOBER 1—NCC Christian Education Week.

SEPTEMBER 26-28—NCC Regional Convocation on Town and Country Churches, Bangor, Maine.

SEPTEMBER 27—Church World Service Executive Committee.

SEPTEMBER 28-29—NCC Broadcasting and Film Commission Executive Committee.



Bishop Marshall Reed of Detroit officiating at laying of cornerstone for new Methodist building in Evanston. It will house several of the general boards and church agencies (see p. 24, August 3).

Hits UN Volunteer Idea

A U.S. proposal to use volunteers, including members of the Peace Corps, in UN aid programs has been attacked by the Soviet Union.

I. M. Romanov, Soviet delegate to the UN Economic and Social Council's Technical Assistance Committee, said the Peace Corps had been set up to "re-establish colonialism" and that the U.S. hoped to use the UN to further its own political aims in the cold war.

Not all countries can provide such volunteers, he said, and while more experts are needed, the proposal is contrary to the spirit of the UN.

He Ministers to Truckers

"It's a rewarding experience," says the Rev. Jack H. Cooke of his post as chaplain to more than 400 big-rig truckers of the Carolina Freight Corp.

The 40-year-old Methodist minister starts the morning at Cherryville, N.C. with seven-minute devotions via 80 loudspeakers in the company buildings. Employees are not required to listen to the service, but are asked to stop work so that others can listen. In his interdenominational ministry, he visits employees who are sick, writes letters of congratulation, encouragement, or condolence, edits the company's magazine, and tries to visit all its terminals.

AMENDMENT 12 CORRECTION

Incorrect information on the voting on Amendment 12 was given to the *CHRISTIAN ADVOCATE* in three of the annual conference reports used in recent issues. They are the West Virginia, for which the correct vote was 28 for and 197 against; Southwest Texas, with 2 for and 386 against; and Western North Carolina, whose vote was 70 for and 678 against.

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NOW! CHRISTMAS IN BETHLEHEM. 15th Tour. 13 countries. Dec. 12—Special Excursion \$1,150. By Bible Pros. Time P.M.'s. Academic Credit—FREE FOLDERS. Write or Wire—Bible Lands Seminars, Box 3-CC, Wilmore, Ky.

He is a member of the Western North Carolina Conference, on special appointment as probably the nation's only full-time chaplain to a trucking company.

"I advise the employee to talk his problems over with his regular minister if he has one. When he says he does not, or that he prefers to talk to me, I do all I can to help."

deaths

A. S. ARWOOD, Jr., supply pastor at Knoxville, Tenn., killed in traffic accident June 2.

THOMAS L. BECK, retired member Texas Conference, July 9.

J. F. BILBRO, retired member Alabama-West Florida Conference, July 11.

MRS. VIRGINIA BOOTH, missionary in Mexico 48 years, July 6 at Lockhart, Tex.

O. R. CONGER, member Texas Conference, June 28.

MRS. GLENN C. CORNELL, wife of member North-East Ohio Conference, June 29.

LEO V. COUCH, Sr., member North Carolina Conference, June 30.

ARTHUR G. ELLY, retired member Texas Conference, June 13.

MRS. CAREY A. FISHER, widow of member Kansas Conference.

E. W. FOX, retired member Western North Carolina Conference, July 12.

O. P. GENTRY, minister in Tennessee 33 years, May 28.

MRS. M. L. GUNNIN, wife of member Georgia Conference, July 6.

FRED P. HANES, member of former Missouri Conference, May 29.

OHEL S. HESSELTINE, retired member California-Nevada Conference, June 4.

H. H. LEONARD, supply pastor Holston Conference, June 8.

MRS. LEON L. LOOFBOROW, wife of member California-Nevada Conference, June 4.

W. L. LOY, retired member North Carolina Conference, June 30.

FREDERICK C. REYNOLDS, member Baltimore Conference and former president of the Military Chaplains Association of the U.S., July 7.

M. A. STEVENSON, member Holston Conference, May 22.

MRS. CHARLES G. WHITE, wife of medical missionary to Liberia, in New York.

news digest

GIVING BUILDING. Methodists of Illinois Area will provide a \$50,000 building for the Baldwin Boys School, Bangalore, India, announced Bishop Edwin E. Voigt after his recent trip there. It may be called Lincoln Hall, he said, because of the Indians' deep feeling for Abraham Lincoln.

NEW COLLEGE. The Virginia Annual Conference has approved a new four-year college near Norfolk, to be called Virginia Wesleyan. It will get \$1.75 million from a \$7 million campaign for higher education. In Fayette, Mo., Central College finally has its official name after 107 years. President Ralph L. Woodward, said the charter authorized the board of curators to name the school, but it never did.

GATHER AT SMU. A Texas statewide Protestant study conference on race relations is set for August 29-31 at Southern Methodist University, Dallas. It ends two years of study by eight commissions on progress in churches, schools, recreation and public places, housing and employment.

HAVE 29 ALREADY. Paid registrations have been received from 29 persons for the 1962 National Methodist Conference on Family Life, set for October 19-21 in Chicago. Registrations may be made with Dr. Edward D. Staples, Box 871, Nashville, Tenn.

FILM ON AFRICA. A new film strip, *Africa Is Hungry*, is being distributed by the Agricultural Aids Foundation, an organization within the Southern California-Arizona Annual Conference. In it, Bishop Gerald Kennedy describes his tour of Africa. Copies are being loaned by the foundation, at 5250 Santa Monica Blvd., Los Angeles, 29.

MAY BE SPAIN. The Baptist World Alliance may hold its 1962 executive meeting in Spain, it was reported, and is seeking clearance for such a public meeting. The 70-member international committee represents 24 million Baptists in 110 countries. Its European secretary said that some Protestant churches in Spain that had been closed by police have been allowed to re-open.

\$4 MILLION A YEAR. The Billy Graham evangelistic organization is a \$4 million a year operation and gets 20,000 to 30,000 letters a week, the evangelist revealed at a Kiwanis luncheon in Minneapolis. Most goes for radio and TV time, and the new magazine *Decision* which he says has reached a million circulation "and is going up at the rate of 2,000 a day."

CIRCULATION UP. Total circulation of Roman Catholic newspapers and magazines in the U.S. reached 27,560,781 in 1960, says the *Catholic Press Directory*, a gain of 1,628,321 over 1959. The magazines gained the most.

NEW HISTORY. *Cross in the Sunset*, a new book by Leon L. Loofborow, is a history of 50 years of California Methodism and of the present California-Nevada Conference, and published by its historical society.

Portugal Jails Missionary

In a letter smuggled out of Angola, the Board of Missions has learned that a Methodist missionary has been jailed in Luanda, Angola, by the Portuguese government. The Rev. Raymond E. Noah of Palco, Kans., was arrested in July by the secret police, along with the Rev. Cecil Scott, a British missionary and director of the Evangelical Mission League, which co-ordinates Angolan Protestant work.

Mr. Noah

Dr. C. Melvin Blake, Board of Missions executive secretary for Africa, said in New York that the board is making every effort to gain Mr. Noah's release. As far as is known, he is the first Methodist missionary to be jailed since the Chinese Communists imprisoned Dr. F. Olin Stockwell, held him for 23 months, and released him in 1952.

Mr. Noah had for several months directed Methodist work in Luanda; and before that did rural evangelistic work in Vila Salazar in Northern Angola. His district was badly hit in the fighting and the Portuguese reprisals against Africans, and the Methodist Churches was badly damaged. (See p. 21, May 11, and p. 21, August 3.)

In the Luanda region a number of Methodist pastors, teachers, and lay people were killed or imprisoned.

Although they said they had no fear of the Angolan rebels, a group of Baptist missionaries were ordered out of northern Angola. Some commentators in Europe said they believe such evacuation was to avoid having eye-witnesses to possible charges of ill-treatment of the rebels.

The Baptist Missionary Society of London says it has a mass of evidence, including eyewitness reports, and that the situation is now so terrible that the Africans themselves have begged missionaries not to withhold protests. Accounts of atrocities and horrors perpetrated by Portuguese troops and Portuguese armed "vigilantes," the society said, were ob-

tained by white missionaries in the Congo doing relief work among the refugees and interviewing hundreds of them. The missionaries have charged that the Portuguese authorities have been trying to exterminate all educated natives.

According to Church World Service, which also has been giving emergency aid to the refugees, some 44,000 refugees came out of Angola in one month.

Bishop Love Named Head of Social Action Group

Bishop Edgar A. Love of the Baltimore (C) Area was elected president of the Methodist Federation for Social Action at its annual meeting in Wilberforce, Ohio. He succeeds the Rev. Loyd F. Worley of Hartford, Conn.

Clemency for freedom riders now in Alabama jails was urged in a telegram to Gov. John M. Patterson, signed for the meeting by the Rev. Clarence T. R. Nelson of the Lexington (C) Conference and a MFSA vice president.

Edward Shaw of the Fair Play for Cuba Committee told the meeting that Fidel Castro had wiped out racial discrimination in Cuba by executive order and asked why the U.S. president has not used certain powers to meet the problem.

Resolutions asked for admission of China's Peoples' Republic to the UN, and for a Fair Employment Code extended to ministers to guarantee employment as pastors without distinction as to color.

Look for Bible Champ

On August 20, Bible champions in various parts of the U.S. will be chosen by an interdenominational board of distinguished scholars.

Anyone over 18 can compete, and winners will get all-expense trips to New York September 3 as guests of the Israel Organizing Committee for the 2d International Bible Competition. In a nationally televised contest, one will be selected to represent the U.S. against champions of some 50 other nations October 3 in Jerusalem, and will be given a round trip air ticket and a week's stay in Israel. Information on the August 20 written and oral examinations for each city may be obtained from the following Israeli offices: New York, telephone TR9-7600; Los Angeles, WE8-3691; Chicago, WH3-0265; Dallas, RI8-9849; and Atlanta, TR5-7851.

PASTORAL CHANGES

The next issue of *CHRISTIAN ADVOCATE* (Aug. 31) is a special issue, carrying a listing of Methodist pastoral appointment changes, by jurisdiction, conference, and district.

